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LIVER AFFECTION.

AND BLESSING OF THE AGE,
continues its onward course, healing
every hand. Men, Women, and
Children are greatly benefited. No Family ought to
be without it.

J. K. SOUTHMAYD,

READ THIS.

souls that have been confined to their
doubts, have apparently gone into
the world, and have been restored to health by
the man's Pectoral Mixture.

Dress Goods.

ALL STYLES FOR 1848.
De Laines, Cashmere, Merino, Al-
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ed. THACHER & GOODRICH.

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Quilts, Counterpanes, Table Covers,
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TIONERS,

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TIONERY AT THE LOWEST PRICES.

have on hand a full assortment of
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D. W. WARD, F. R. STODDARD,
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tional Secretary.

INSURANCE COMPANY—FIRE AND
MARINE.

0,000. Office No. 8 Exchange Build-
ing, State House, Hartford, will be
open for the transaction of business
the day and evening.

gentlemen compose the Board of Di-
rectors.

Clark, Wm. A. Ward,
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tional Secretary.

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State House, between U. S.
and Eagle Tavern.

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established more than 30 years ago, has
a capital of \$150,000, which invests

Churches, Dwellings, Stores, Mer-
chandise, Books, and personal property
in every fire, on the most favor-
able terms.

will adjust and pay all its losses with
magnitude, and thus endeavor to retain
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to insure their property, who reside
in United States, where this company
are directly or indirectly the Surety, and
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ED in 1810, for the purpose of insur-
ing and damage by Fire, Life, Capital
risks on terms as favorable as other
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pendent on fire, on the most favor-
able terms.

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hands.

the Company is kept in
next west of Tracy's Exchange
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of the Company are—

Robert Buell,

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Company has Agents in most of the

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fectually arranged.

ESTOCK'S VERMIFUGE.

REMEDY FOR WORMS.

tion has now been before the pub-
lic twenty years. Its great intrinsic

value advanced the sale and use of it

in a prominent position in the publica-

tion, PA.

Lancaster City, July 2d, 1844.

ESTOCK & CO.,

Several of the younger branches of our

firm under symptoms indicating wan-

deration of various remedies, I am

surely the desired relief.

the large worms from one patient,

to its other tested qualities as my

efficacy of your Vermifuge assur-

M. CARPENTER, City.

Major, Lancaster City.

DEPOSITION AND ENTERTAINMENT.

named S. Fahnestock has repeatedly

criticized which he calls "Dr. S. Fahne-
stock," is the same as equal the Vermifuge

assured that this is a BASE FALSE-

LY cautious against confidence

and mine. It is entirely different

and does not possess the virtues and

peculiarities of my Vermifuge assur-

ed.

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A. A. FAHNESTOCK,

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CO., and other respectable druggists

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FAHNESTOCK & CO., Proprietors.

No. 49 John St., New York.

ian and Surgeon.

N. M. D., late of Philadelphia, has

services to the citizens of Hartford

enjoyed the advantages of the

Pennsylvania Hospital, Wills Hos-

pital, Dispensary, in that city, he feels

disease in any of its forme-

l Building, Main street, where he

lives, during the night.

RR & SMITH,

1-2 Main St., Hartford.

Christian Secretary.

PRINTED AND PUBLISHED BY BURR & SMITH.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE CHURCHES."

TERMS—\$2 PER ANNUM, PAYABLE IN ADVANCE.

VOL. XXVII.

HARTFORD, FRIDAY, OCTOBER 27, 1848.

NEW SERIES. VOL. XI. NO. 34

Christian Secretary.

PUBLISHED EVERY FRIDAY MORNING AT THE OFF-
ICE, CORNER MAIN AND ASYLUM STREETS.

TERMS.

Subscribers in the city, furnished by the Carrier,
at Two Dollars per annum.

Papers sent by mail at \$2.00, payable in advance,
with a discount of twelve and a half per cent., to
agents becoming responsible for six or more copies.

Advertisers remitted at the usual rates of ad-

writing in this city.

All communications intended for the paper should be addressed to BURR & SMITH, post paid.

For the Christian Secretary.

My Father.

BY MRS. S. EMILIA PHELPS.

—He is an angel now,
And treads the sapphire floors of Paradise,
All darkness wiped from his resplendent brow,
Sin, sorrow, suffering, banished from his eyes,
Victorious over death, to him appears
The vista'd joys of Heaven's eternal years.

Morn.

When disenthralled saint, beloved of God,
ascends to his eternal abode, let me be

at what time or place it may, or under
whatever outward circumstances, that hour

must be to him altogether glorious.

If the celestial convoy first open to his view amid

the wild howlings of winter's midnight tem-

pest, or in the sweet beauty of a summer
twilight; whether he first rejoices in aerial

pinions amid the melody of birds, the soft flow-

of glittering streams, and the far richer

music of loving voices; or whether about

him are only grim shapes of gloom and desola-

tion, and all the forms of this world's

most dismal and forlorn scenes—all is the

same to him whose raptured eye is already

unclosing on celestial glories, and whose

loveliness seems to afford some faint shade-

ow of the world in immortal beauty,—does

it not seem less difficult to imagine the up-

ward flight of the departing ?

It was an unspeakably glorious night

when my now transfigured Father ascended

in blessedness.

As I turned from that

still bed of death where he lay, now for the

first time unmoved by my bitter complaints

and tears of anguish, no tones of soothing

tenderness responding to the outburst of

grief and desolation; as I gazed upward to

the vast clear dome above, with what

strange, new light those pure ethereal

encountered my sad eyes. They were

glittering in that brilliance so peculiar to

a clear winter night, and in contrast to the

powerful excitement which had been prey-

ing upon my spirit, twinkled with a light so

dim and mysterious awe.

Already was he

passed into a state and found compa-

nions of whose untold blessedness my dark,

yearning mind could form but vague, mis-

tic perceptions.

But to the weepers about his couch, there

is a difference.

If the last sigh of the beloved goes out amid

the roar of a roaring tem-

pest, or in the sweet beauty of a summer
twilight; whether he first rejoices in aerial

pinions amid the melody of birds, the soft flow-

of glittering streams, and the far richer

music of loving voices; or whether about

him are only grim shapes of gloom and desola-

tion, and all the forms of this world's

most dismal and forlorn scenes—all is the

same to him whose raptured eye is already

unclosing on celestial glories, and whose

CHRISTIAN SECRETARY

Christian Secretary.

HARTFORD, FRIDAY, OCT. 27, 1848.

Rome.

The state of affairs at Rome, and the policy pursued by Pius IX. since his accession to the throne have attracted the attention of thinking men as to the final issue and the best policy to be pursued in the present crisis in regard to the evangelization of Italy. That the signs of the times indicate the downfall of the existing order of things at Rome at no very distant day, we think but few who have watched the changes that have taken place there within the past two years, and the disturbed state of society at the present moment, will deny. Rome at this moment is "divided against itself," and already have collisions of so frightful a nature taken place, and so destitute is the seven-hilled city of a civil government, that the Cardinals, the men who are the principal supporters of the papacy, have fled in terror, their hearts failing them for fear. Nor is there any speedy prospect of a change in favor of the Pope and permanent tranquility.

The following extract from the *Christian Union*, by a writer who understands the true state of the case, will be read with interest at this time.

"As to Pope Pius IX., it would be hard to find a monarch in Europe more to be pitied than he. The times are dealing hard with him, and we are inclined to think that the Future will be no easier than the Present, so far as he is concerned. We have supposed, and suppose still, that he has honestly desired to effect the political changes which he saw that his little kingdom of three millions of people demanded. And most certainly they were neither few nor small. He commenced almost as soon as he ascended the throne which St. Peter never occupied, and for almost two years, he went on well, in many respects—perhaps a little faster than was prudent. But the great fault which he committed was in beginning at the wrong place.—Had he set about correcting ecclesiastical abuses, and above all, had he effected those reforms in doctrine which are essential to secure a better state of morals, he might have hoped for a real political regeneration of the "States of the Church," as his petty kingdom is called. But no; he attempted no such thing. Nothing worthy of the name was done to bring about a better moral state of things among the Romans, who are described, and truly, as a people exceedingly ignorant, depraved, and proud, and less fit for political freedom than any other portion of the Italian race, the Neapolitan always excepted. And what has been the consequence? It has been, that every step which the Pope has taken, has more and more thrown the reins into the hands of a people who are too destitute of religious principle and sound morality to exercise the prerogatives of a constitutional and free government. All accounts from Rome, Papal as well as Protestant, agree in representing the state of things as deplorable. The temporal dominion of the Pope is almost gone. He is compelled to allow his ministry—which is now composed entirely of laymen—to carry on a war to which he is opposed. The priests, and the monks of all orders, are at their old business of stirring up the opposition of the lowest masses—and especially that part of the inhabitants who live on the western side of the Tiber, (on which side stand the castle of St. Angelo, the church of St. Peter, and the Vatican,) and hence are called by the inhabitants of the eastern and by far the larger portion of the city, *Traueverni*, or they who live beyond the Tiber. These people boast of a lineage descent from the old Romans—at least to a degree which the inhabitants of the eastern side of the river do not pretend to claim.

"Accordingly, Rome presents the spectacle of being divided against itself, and almost ripe for a civil war. On the one hand, stand the Pope, the Cardinals, the higher clergy, the greater part of the lower clergy and monks, the greater part of the lay aristocracy, and the lower masses of society.—On the other hand, stand almost all the middle classes of the mechanics and other working classes.—On their side, also, range the majority of the inhabitants of the villages and other cities of the Pope's kingdom. This is emphatically the case in the *Ligations*, or part of the Papal States which lie east of the Apennines, and border on the gulf of Venice; and are, so called, because they are governed by *Ligates*, or lieutenants appointed by the Pope, and who have hitherto been, for the most part, not always, *Cardinals*."

"Thus we believe to be a pretty correct statement of the condition of Rome as it is. But there is another consideration connected with this state of affairs which should demand the attention of the religious public. The late civil commotions have already thrown open some of the Italian States to the free exercise of all forms of religious worship; but national jealousy and pride of opinion will prevent foreigners from accomplishing much at present; they spurn the idea of being taught by a stranger. Bibles and good religious books may be circulated to some extent if the proper persons are selected for the purpose, and these, says another intelligent writer, "will make their silent way where the living voice cannot reach, and prepare a select few 'making plain the way of the Lord'; but to rouse the whole people, the preacher is needed;—and soon I hope Italy will hear the joyful sound."

What is wanted for Italy is, speaking narratives; not preaching tracts, not controversy, but lively and graphic pictures, illustrating the principles of Christianity brought into action. Allow me to direct the attention of such of your readers as take an interest in Italy, to this point."

Semi-Annual Statement.

The first half of the present financial year of our Missionary Union closed with September. During that time there has been paid into its treasury, in donations and legacies, the sum of \$31,924.95;—showing a falling off from the receipts in the corresponding months of last year of \$3,403.06.

The expenditures in the same time, have exceeded those of the corresponding months of last year, by more than \$5,000; and an equal ratio of increase, to say the least, must prevail through the year.

After deducting the sum already received, from the whole amount of probable expenditures, and making liberal allowance for the grants of the United States Government and co-ordinate Societies, a balance of nearly **sixty thousand dollars**—about \$10,000 above the receipts of the last half of the preceding year—must be paid into the treasury in donations and legacies, within the remaining six months, to prevent an increase of debt, and to save the missions from pecuniary embarrassment.

Is there a reasonable hope of securing the needed sum in season to meet the expenditures of the year?

The falling off in the first half of the year seems to be against such hope. But the fact that a severe financial pressure has been felt in many parts of the country, with the unprecedented receipts of March last, ought so far to account for the diminution as to prevent despondency.

But should the monetary affairs of the country continue to be depressed, and the spiritual interests of the churches to languish, the friends of missions will meet in Philadelphia, in May next, to hear reports from the treasury and the missions, which will fill their hearts with anguish,—unless the six remaining months be months of individual, united, self-denying effort, on the part of those who love the missionary enterprise.

We cleave to the hope that the needed effort will be put forth. It cannot be that any have been brot into Christ's kingdom at such a time as this, and by what was suffered in Gethsemane and Calvary, to withhold their help; and thus to call missionaries together, in lands over which heathen temples throw their dark shadows, to determine how and where retrenchments are to be made in expenditures, which have for their object the deliverance of millions from the curse and dominion of sin—*Macedonia*.

Constans to Probus.

MY DEAR BROTHER:—I need not assure you that I reciprocate fully your expressions of personal regard, and sympathize deeply in those friendly feelings which induced you to open this correspondence. Nothing is more lovely than a sanctified friendship—nothing more purely human—or purely divine.

Did not our Lord in the love which he bore to all his disciples and in the warm, confidential friendship which he cherished towards some, consecrate our social susceptibilities and the claims of a personal, personal regard of one individual towards another? Doubtless; especially when we feel our hearts charged and pressed with the mighty responsibilities of religion and the church, does it become our privilege to follow our Lord in his more private communings with his disciples, and beneath the sacred shades of friendly retirement to make known to each other our fears and hopes, our sorrows and joys.

Your first enquiry, you are aware, my dear Probus, opens into a wide field, and involves a great question—if it is not the *great question* of the present age. I mean the question of ecclesiastical polity. You say well, "that in cases of extreme doubt and perplexity we do have what we call a council?" But do the scriptures have what *they call a council*? Does the ecclesiastical polity of the New Testament recognize any such intervention whether by advice or by authority, with its direct discipline? Is the discipline of the church ultimate, and is it in its independent standing, clothed with an authority adequate to the enforcement of that discipline? And must the church, however comparatively feeble in its relative character and local relations, assume the responsibility and use that authority? Or may she as a matter of policy and expediency, give the greater weight to her discipline and to add sanction to her decisions, make an appeal to the *ex populi*, by calling an advisory or legislative council? And further, does our church polity admit the law of expediency? or invest the church with a kind of discretionary power, to do, or not to do—take the responsibility herself, or throw it upon the Christian public at her pleasure? In *fine, is a council scriptural?* Does it find its precedent in the New Testament, or in the lower antiquity of a degenerate ecclesiasticism? In relation to the point involved in your question, taking for granted the legitimacy of the council, even as a mother of expediency or advice, you see we have the old tragedy acted over again, on a more limited scale to be sure. Council conflicting with council—the one annihilating by advice the advice of the other! Can it be, my brother, that Christ has thus left open in his church a door for endless controversy and ceaseless collision. Will you favor me with your thoughts upon this point in your reply—upon the abstract question of propriety in the case supposed, a right decision could only be made from a knowledge of local facts and circumstances.

I can conceive how a church might and ought to reject the doings of one council and (if a council must be had), convene another—and so on a council to a council? Or may she as a matter of policy and expediency, to give the greater weight to her discipline and to add sanction to her decisions, make an appeal to the *ex populi*, by calling an advisory or legislative council? And further, does our church polity admit the law of expediency? or invest the church with a kind of discretionary power, to do, or not to do—take the responsibility herself, or throw it upon the Christian public at her pleasure? In *fine, is a council scriptural?* Does it find its precedent in the New Testament, or in the lower antiquity of a degenerate ecclesiasticism? In relation to the point involved in your question, taking for granted the legitimacy of the council, even as a mother of expediency or advice, you see we have the old tragedy acted over again, on a more limited scale to be sure. Council conflicting with council—the one annihilating by advice the advice of the other! Can it be, my brother, that Christ has thus left open in his church a door for endless controversy and ceaseless collision. Will you favor me with your thoughts upon this point in your reply—upon the abstract question of propriety in the case supposed, a right decision could only be made from a knowledge of local facts and circumstances.

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In relation to your last enquiry I will only repeat (as I fear I have already exceeded the appropriate length of such a correspondence) the opinion of a private brother, expressed a few evenings since in a conference meeting. He said he believed that the prevailing heresy of the church at the present time was a practical denial of the proper Deity and Sovereignty of the Holy Spirit.

Is this so? Is it possible? You know how insensibly the church has fallen into the most fatal errors. Will you think of this. It is a grave suggestion to be sure; but if there is the slightest tendency towards so fatal an extremity, it were well for the alarm to be sounded.

I shall look with interest for your reply to this.

Your constant friend, CONSTANS.

Letter from Rev. E. B. Cross.

Bridgeport, Oct. 16, 1848.

MESSRS. EDITORS.—Enclosed you will receive a letter from Bro. E. B. Cross, missionary of the A. B. M. Union in Tavoy, Burmah. It is addressed to the Fairfield Co. Baptist Association, and was read by the undersigned before that body at their recent anniversary at Brookfield. It was regarded as containing so much missionary intelligence, and communicated in a manner so full of the spirit of Christ, that by a unanimous vote of the Association the undersigned was directed to forward it to you, that the whole of it, or copious extracts therefrom, might be published in the Christian Secretary.—Confident that it cannot be read without interest, and praying that it may be greatly blessed in quickening missionary zeal, and increasing the contributions of the churches of Connecticut to the treasury of the "Union," it is submitted to you to be sent forth to your numerous readers.

Fraternally yours, WM. REID.

Taray, Jan. 23, 1848.

TO THE FAIRFIELD CO. BAPTIST ASSOCIATION.—
Dear Brethren,—It is with the greatest happiness that we acknowledge the interest you have taken in our welfare as missionaries. We have the disadvantage, it is true, of being personally strangers to most of you; but this circumstance leads us to know each other our fears and hopes, our sorrows and joys.

Your first enquiry, you are aware, my dear Probus, opens into a wide field, and involves a great question—if it is not the *great question* of the present age. I mean the question of ecclesiastical polity. I say well, "that in cases of extreme doubt and perplexity we do have what we call a council." But do the scriptures have what *they call a council*? Does the ecclesiastical polity of the New Testament recognize any such intervention whether by advice or by authority, with its direct discipline? Is the discipline of the church ultimate, and is it in its independent standing, clothed with an authority adequate to the enforcement of that discipline? And must the church, however comparatively feeble in its relative character and local relations, assume the responsibility and use that authority? Or may she as a matter of policy and expediency, give the greater weight to her discipline and to add sanction to her decisions, make an appeal to the *ex populi*, by calling an advisory or legislative council? And further, does our church polity admit the law of expediency? or invest the church with a kind of discretionary power, to do, or not to do—take the responsibility herself, or throw it upon the Christian public at her pleasure?

It surprised me to see a direct application on your part for any communications from us of the nature which you have proposed. But it will afford me an opportunity of presenting before you facts and circumstances with which my own feelings are deeply enlisted, but which I could not have felt the confidence to trouble you with, without this.

Within the short two years and a half of our stay in Tavoy, we have had the opportunity of seeing the transitory nature of our existence. Missions and missionaries must have their rapid generations. Mrs. Mason is no more. Br. Mason must soon follow his beloved wife. He has already left us. Br. and sister Wade are now on their way home, most likely never to return. Our circle of four missionary families is set down at one to two, by law which cannot be taken for casualties.—Others must come from home to take the places of these laborers, or their places remain empty and desolate. For our own part, we expect to fill only a transient *day generation* like these and many of our brethren. But we believe we can most sincerely and heartily say, "none of these things move us." God grant that the time we spend on earth may be spent in faithful act to glorify His name and spread the news of salvation. This is the only prayer we have to offer for ourselves in view of the inevitable shortness of our lives. Whoever enlists himself as a soldier, does it with his eyes open to the fact that a soldier's life may be short, but on this account he does not hesitate. He goes. He fights, dies, and is forgotten, because all take it for granted that a soldier may die. He is only numbered with the thousands who lie upon the same field, and whose death has been the work of the blessing of God. I remained in Tavoy till the 19th inst., 123 days, and came over the mountains to this place, Mata, in company with Bro. Bennett where I now write. Our road lies a part of the way over a range of mountains, or rather fragments of a range of mountains, considered as belonging to the Himalayas. We came over on elephants.—

If I might be indulged in the expression of a word, what one can be more full of meaning than the words of the Lord Jesus when he said, "it is more blessed to give than to receive." We are on the altar of Christ, and who would not choose to bestow upon countless multitudes the priceless blessings of salvation rather than gratify himself for a moment with the flattering prospects of a hope which in the end must inevitably disappoint him. Who can think of the sufferings of Christ and the glory that shall follow, without himself longing to have part in that glory as endeavoring to promote it, rather than be plunged in torments as an open enemy, or overwhelmed with shame and contempt as a neutral or indifferent beholder of its progress.

We are, as a family, enjoying good health. But that fearful scourge in this climate, the small pox, is beginning to make its appearance, and to spread in our city, and we have reasons to apprehend great danger. But we, as well as the people around us, are in the hands of God.

Most affectionately and sincerely your
Unworthy servant,

ward, onward men of heaven, Bear the gospel banner high."

May the churches of our land remember these heralds of the cross, and bear them in their prayers to heaven for a blessing.

W. M. S.

Church Rates.

The *Morning Star*, a Free Will Baptist paper published at Dover, N. H., relates the following system of compelling people to pay taxes for the support of a creed to which they do not subscribe as we have seen. The Quakers have always refused to pay their taxes, and in consequence have suffered enormous losses arising from the seizure of their goods.

A Quaker miller in England prepared himself for the tax-gatherer by filling a bag almost full of dirt and ashes and placing some of his best flour on the top, and leaving it until where it would meet the eye of the publican, who was that day expected. At length his worship came blustering into the mill, and after looking round while said, "Well, Israel, what shall I seize to day?" Israel gave a significant nod towards the untied bag, saying in plaintive accents, "Ah, go on thy wickedness." The tax-gatherer taking the hint had the bag carried off and sold to a baker without delay. Shortly after, the poor baker came into the mill, and, boiling over with rage, began thus to rail at the composed and dignified Quaker. "Confound you, you arrant hypocrite. What did you send me that stuff for? I poured it into my trough, and it spoiled all my dough." "But, friend, I have sold thee no flour," coolly replied Israel. "Thee ought not to be angry with me." "You rascal, you know the tax-gatherer took the bag of stuff from your mill," vociferated the baker almost spent with rage.

"O, said the Quaker, "now I recollect that a man called here, a short time ago, and robbed me of a bag of something which I suppose he took to be flour, but I knew it was not. Friend, if thou dealest with robbers, thou must suffer the consequences."

Union of Old School Presbyterians.

For a few years past an effort has been on foot for the closer union of several of the Presbyterian bodies in this country. The effort had advanced so far, that in 1847 the Old School General Assembly passed a resolution inviting a meeting of delegates of the several bodies to meet at its own at New York for the purpose of taking further measures towards the completion of the object. A meeting was held at the Presbbyterian Mission Room a few weeks since as we learn from the Old School German Assembly, the General Synod of the Dutch Reformed Church, the Associate Reformed Church, the Associate Presbyterian Church, and the Reformed Presbyterian Church. It was expected that the German Reformed Church would also have been represented, but for some reason it was not.

There was, as might have been expected, some diversity of opinion in the discussions. The Old School Presbyterians expected to effect some visible incorporation of these various bodies into one; others supposed the object to be only a closer communion and correspondence, which should not effect the outward relations of either. The Associate Reformed Church were anxious for a visible union. Among the difficulties urged against a visible union, was the psalmody. The Scotch church will use Rouse's version of the Psalms and nothing else. To this it was replied that while the Presbyterians used other psalm books, they never interdicted the use of Rouse, and it could be left to each individual church to use what books they pleased. The same objections and answers were made to organs and choirs. A difficulty was also suggested by a delegate of the Associate Church, on the matter of Communion. It is a fundamental principle with this church to admit to its communion not those who give evidence of piety, and who are under the jurisdiction of the church; to which it was replied, that as the other denominations require credible evidence of piety, this difficulty would be obviated by a formal amalgamation of the churches. The meeting not being so fully represented as was desirable, and not being able to agree upon a basis of union, it adjourned to meet again in April next.

MORE ABOUT INFANT BAPTISM.—The article on Infant Baptism, in the Christian Advocate and Journal, to which we alluded a week or so since, has called out another correspondent of that paper who finds fault with the New England writer and endeavors to set him right on this "question."

The position assumed by the first correspondent that "all infants are born in a state of justification, and that none but justified persons are proper subjects for baptism," he protests against in the name of Methodism. "The Church supposes," he says, "that baptism will in all cases, where persons have not been baptized in infancy, immediately follow awakening; and if so, it would generally precede conversion." The Church may suppose so, but the New England correspondent was nearer the Bible view of the subject, when he assumed that none but justified persons are proper subjects for baptism, although he made a mistake in including infants in the number.

After showing from Methodist standards that "infants are not born justified and regenerated," he proceeds to state the true significance of infant baptism, as follows: "I believe that all infants are entitled to baptism, and that all parents who neglect to procure it for their children, are guilty of wrong toward them. It is their right, not because they are justified, but because salvation is provided for them by Christ; they are the subjects of a *provisional salvation*, of which baptism is the 'sign and seal.'

Into what strange positions does error drive men. Were the whole pietist host to give their views individually, they would probably differ as widely as these two Methodist clergymen. We have heard of "Provisional Committees," but "a provisional salvation, of which baptism is the sign and seal," is something not mentioned in the good book. The best and only safe "seal" is this—"Nevertheless the foundation of God stands sure, having this seal, The Lord knew them that are his."

CHURCHES IN HALIFAX.—The Halifax Chronicle says there are two or three places of worship in that city, with an average attendance of about 11,000. The denominations are divided into churches as follows: four Episcopal, four Presbyterian, four Baptist, three Methodist, two Roman Catholic, one Congregational, one Methodist, one Sandemanian, and one Mormon. The Chronicle thinks two thirds of the population, exclusive of the garrisons, are in the habit of attending public worship.

PASTORAL CHAN
has resigned the
church in Westfield
from their pastor. He has
labor last Sabbath,
field of labor; the
some cities, is rapidly
manufacturing towns
last Spring, and in
State

CHRISTIAN SECRETARY.

of heaven, Bear the gospel banner
of our land remember these
cross, and bear them in their prayers
blessing. W. M. S.

Church Rates.
Star, a Free Will Baptist paper
Dover, N. H., relates the following
as fair a comment on the detectable
spelling people to pay taxes for the
treed to which they do not subscribe
men. The Quakers have always re-
sisted taxes, and in consequence have
sustained losses arising from the seizure

PASTORAL CHANGE.—The Rev. N. M. PERKINS has resigned the pastoral charge of the Baptist church in Westfield, Mass., and accepted a call from the church in Waterbury, Conn., to become their pastor. He expected to enter his new field of labor last Sabbath. Waterbury is an important field of labor; the village, already larger than some cities, is rapidly increasing in population and resources, and bids fair to rank among the first manufacturing towns in New England. The Baptist church has been destitute of a pastor since last Spring, and in welcoming bro. Perkins to our State, we cannot avoid expressing the hope that the pastoral relation he has just formed in Waterbury, may be permanent. Br. P. was ordained as pastor of the church in Westfield a few years since.

New London Baptist Association.

We are indebted to Rev. L. G. Leonard, clerk of the Association, for a copy of the Minutes of its thirty-first anniversary. A notice of this meeting having already appeared in the Secretary from one of our correspondents, it is not necessary at this time to say more in regard to it than merely to give the statistics. The whole number of members connected with the Association is 4,518; baptized during the year, 74; received by letter, 95; dismissed, 102; died, 60; number of churches, 26; ordained ministers, 30.

Among the resolutions adopted we notice the following:

Whereas, the nature of the case demands that we make known as clearly as possible, our views on the subject of American Slavery, therefore

Resolved, That we regard it as a system of aggravated wrong, which we cannot by any means approve or countenance; and we most affectionately and earnestly request all professors of religion who are connected with the system, to separate themselves from it as speedily as possible.

STANDING RESOLUTIONS.

Resolved, That the manifestations of God's hand, in the Missions of the American Baptist Missionary Union, and their growing necessities are such as to render it our duty and privilege to do what we can for their support.

Resolved, That we highly esteem in love for their confectionery shop near the foot of Winthrop street in this town, was smothered to death Friday morning. The child was left in the morning on a bed upon a turn-up bedstead, and, forgetful of the fact, the father turned the bed up. In about an hour the bed was taken down and the child found dead. It was about a year old.—*Hallowell Gaz.*

Effects of Liquor.—A bottle of brandy fell into the hands of a child at Roudout, N. Y., last week, and the little creature having drunk freely, was seized with congestion of the brain. Dr. Wales found it insensible, but relieved it by opening and bleeding the jugular vein. It eventually recovered.

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Fires.—A barn belonging to Mr. Elisha Wolcott, of Wethersfield, was destroyed by fire on Saturday evening last. About fifty tons of hay, one hundred and fifty bushels of potatoes, and other produce was destroyed. The barn was disconnected with the other buildings, and used as a store house, and was supposed to be set on fire.

Griswold's Swoon Factory.—In New Britain, was destroyed by fire on Sunday morning last.

The Post Office in Lebanon, together with the store in which the office was kept, were destroyed by fire on Monday night. No insurance. The letters were all burnt.

THANKSGIVING IN OHIO.—Nov. 23 : in New Jersey same day ; in Maine Nov. 16.

THE EVANGELICAL PREACHER.

The October number contains a sermon by Rev. James N. Granger, of Providence,—subject: Faith the Witness of the Spirit; and on Essay on the best method of preaching, by Rev. H. S. Dale.—The Evangelical Preacher is published at Zanesville, Ohio, and since its establishment has contained a large number of excellent sermons.

INFIDELITY AND BENEVOLENT SOCIETIES.

This is the title of a discussion between the Rev. Wm. Watson, of the Episcopal Church, and E. B. Cooke, Editor of the Waterbury American, on Temperance Associations, growing out of a charge made by Mr. Watson, that such organizations are of Infidel tendency independent of the Church. The discussion appeared originally in the columns of the Waterbury American and is now published in pamphlet form at the request of the Temperance Society in Waterbury. Mr. Cooke, who has altogether the best side of the argument, uses up Mr. Watson's arguments with the utmost ease. The idea at the present day, that a temperance society, or any other society for moral reform, is Infidel in its tendency, would seem to be too absurd to be entertained by any rational man, but it seems that a clergyman of Connecticut does entertain such an idea, but has met with a similar defeat in defending it from an unpretending editor of a village paper. Sold by E. Hunt. Price 12 1-2 cents

News of the Week.

Scientific Prophecy.—About nineteen years ago Mr. Hart, of Wilton, Conn., then a remarkably good student in his collegiate course, was suddenly deprived of his reason and memory. In those circumstances, his father, Rev. Mr. Hart, sent him to Dr. Chapman, of Cambridge, Mass. The Dr. said there was no hope for him at that time, but at the age of thirty-six or thereabouts, there was a change ; that the brain was too much expanded for the cranium, and there would at that age be a constriction, which would enable it to act healthily.

His anxious father and family saw their hopes peremptorily deferred for nineteen years. That

time has recently expired, and to their great joy the prophecy is fulfilled. The man began to inquire after his books, as if he had just laid them down, and resumed his mathematical studies where he left them.

There was no trace on his mind of this long blank in his life, or of anything which has occurred in it, and he did not know that he was almost 40 years of age.

The circumstance of greatest interest is, that

whereas he went into this state of derangement in

deep religious anxiety, he came out of it with a bright christian hope, which had been obtained

without the knowledge of his friends a short time

ago.—*Jour. of Com.*

The Mormons, it is said, are about to issue a news-

paper from their camp in the wilderness.

habits of attending public worship.

Snow.—We had a pretty smart snow squall yesterday morning, accompanied with rain—the first really disagreeable storm of the season.—*Rochester Dem.* 18th.

The Smithsonian Institute—Philosophical Apparatus.

In one of the rooms of the Smithsonian Institute is to be erected the philosophical machinery presented to the Institution by Dr. Hale, of Philadelphia, and worth \$25,000. The chemical lecture room, on the next floor, has a grained ceiling, is heavily ribbed, and has foliage at the intersection of the ribs. The walls are plasma heavily capped with a variety of foliage. The window glass is in the shape of the diamond. Fine crown was imported from England. The inner doors are of Georgia pine, varnished ; the outer are bronzed, ornamented with old Norman hinges and shields. The West wing, which is nearly complete, is highly ornamented, but of a heavier and more substantial structure than the east. The most distinguishing feature is the apsis, a semi-circular projection with vaulted roof and pillars.

A Petition to the President of the United States.

Dated 25th August last, has been forwarded from Guadalupe, praying that an American vessel or vessels may be placed at the disposal of the white inhabitants of that Island, for the purpose of conveying them to the United States. The late French revolution, followed by the abolition of slavery, has made it unsafe for the whites to reside there, but they are entirely destitute and unable to defray the expenses of their emigration. A precedent for the course they suggest may be found in the white population of Hayti.—*N. Y. Sun.*

A New Prediction.—A Mr. Thomas, said to be from the United States of America, is lecturing in England, and trying to show by calculations made from data obtained in Scripture, that the present dynasties, kingdoms, states and empires of Europe will be overthrown in 1864.

ACCIDENT ON MAINE RAILROAD.

An accident occurred, last evening, on the Maine Railroad. A train from this city at 5 o'clock ran over, in Readings, a pair of oxen—one was instantly killed, and the legs of the other were broken, both were thrown off the track. The persons in charge of the team, thinking that the animals had been killed, stopped the train.

A few moments after a second train came up. The noise aroused the ox, which was still alive. He raised his head and threw it upon the track just as the engine reached him, and two passenger cars were thrown off and completely smashed to pieces. No one was killed that we could learn, though some bruises were received by several passengers.

Horrible.

A child of Mr. Upham, who keeps a confectionery shop near the foot of Winthrop street in this town, was smothered to death Friday morning. The child was left in the morning on a bed upon a turn-up bedstead, and, forgetful of the fact, the father turned the bed up. In about an hour the bed was taken down and the child found dead.

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CHRISTIAN SECRETARY

Poetry.

Christ Expounding the Law.

BY REV. THOMAS DALE, M. A.

The voice of God was mighty, when it brake
Through the deep stillness of chaotic night,
Uttering the potent words, "Let there be light!"
And light was kindled as the Eternal spoke;
While hosts seraphic hymned the wondrous plan
Which formed heaven, earth, sun, sea, and crowned
the work with man.

The voice of God was mighty, when it came
From Sinai's summit, wrapped in midnight gloom;
When ceaseless thunders told the sinner's doom,
And answering lightnings flashed devouring
flame;

Till prostrate Israel breathed th' imploring cry,
"Veil, Lord, thy terrors; cease thy thunders, or we
die!"

The voice of God was mighty, when alone
Elijah stood on Horeb, and the blast
Rent the huge mountains as Jehovah passed,
And the earth quaked beneath the Holy One;
When ceased the storm, the blast, the lightning
glares—

And but the "still small voice" was heard—yet God
was there.

Yet not alone in thunder or in storm
The voice of God was mighty, as it came
From the red mountain, or the car of flame:

When stooped the Godhead to a mortal form;
When Jesus came to work his Father's will,

His was the voice of God—and it was mighty still.

He chid the billows—and the heaving sea
Lay hushed,—the warring winds obeyed his
word;

The conscious demons knew and owned their
Lord,

And at his bidding set the captive free.

But is not hatred strong as wave or wind?

And are the hosts of hell more stubborn than
man?

These, too, he vanquished. When the holy law
From his pure lips like mountain honey flowed;
Still, as he spake, the haughty heart was bowed,
Fusion was calmed, and Malice crouched in awe;

The scribe, perversely blind, began to see,
And mute conviction held the humbled Pharisee.

"Man never spake like this man," was their cry—
And yet he spake, and yet they heard it vain:
E'en as their sires to idols turned again
When Sinai's thunders shoo no more the sky—

So these went back to bend at Mammon's shrine,

And heard that voice no more, yet felt it was divine!

Rest.

BY SAMUEL J. PIKE.

There remaineth a rest for the people of God.—Hx-
BREWS.

Unbroken, calm repose,
Remaineth for the spirit that, upborne
By the unfailing promises, hath worn
Its panoply when foes
Were thronging thickest round it, and the strife
Was sternest in its pathway unto life.

Beside the waters still,
In meadows green, where white-robed hosts recline,
While lofty chants unceasing and divine,
Of faith triumphant thrill

Its trembling depths, secure from earth's turmoil,
The soul shall reap the guerdon of its toil.

No more shall jealousy
Invade the sanctuary-place of love,—
The vulture soaring from her nest the dove;—

Nor frail humanity

Bow down in weariness beneath the weight
Of trust betrayed and friendship turned to hate.

No more shall sorrow bring
Unto the eye its bitter boon of tears:
For as the morning cloudlet disappears

When golden sunbeams fling

Their glory forth, shall grief and pain depart,

When Jesus smiles upon the darkened heart.

No more shall deep despair
Oppress the bosom, with its dreary dreams;

No more shall earthly hopes, with starry gleams

Of distant realms, and fair,

Allure the soul to vain pursuit of bliss,

That dawneth never on a world like this.

But rest, unending rest,

Shall fold the spirit in a sweet embrace;

And, like a garment never fading, grace

With glory shall invest

Its meekness, as it bentheth the feet

Of Him, whose throne is Mercy's chosen seat.

—England Puritan.

Religious & Moral.

From the New York Observer.

The Cholera in Turkey.

IMPORTANT FACTS IN ITS TREATMENT.

Constantinople, Aug. 27, 1845.

MESSES. EDITORS.—The cholera is still making dreadful ravages in various parts of Turkey, as well as in some portions of Europe. Mysterious disease! that stretches its gigantic arms from the Red to the White Sea, and at the same moment of time, kills, as in a moment, its hundreds and thousands in Cairo, in Constantinople, and in Petersburgh! And thus it moves onward, and onward, towards the west, awakening the most gloomy forebodings in nations and empires yet unreached, while it leaves desolation and sorrow behind! Quarantine, and milito-sanitary cords are instituted in vain. They have again and again been proved to be most perfectly useless in staying the march of this dreadful pestilence. No quarantines nor disinfecting agents can be of any avail, unless you can adopt means so general and powerful as to change the character of the whole atmosphere around us. There can scarcely be a doubt that the Asiatic cholera as it is called, depends upon a specific cause, and that that cause is in the atmosphere. Recent observations seem to show that the electric or magnetic fluid has something to do with it. This is a point upon which some light may be thrown in America, should the disease invade that country as now seems most probable; for the electric telegraphs in operation there are more numerous than in any other country in the world; and if, as has been asserted in Europe, the chol-

the fact must surely be observed in America.

The cholera has now existed in the city of Constantinople for nearly one entire year; though much of the time it has been of mild type, and limited in its extent. Within the last month, however, it has shown more malignancy than at any former period, and during one week nearly all who were attacked, died. The number of deaths in the city, from cholera alone, during that week, was reported at 1,100. At the same time, the disease has been raging at Broosa, Nicomedea, Adabara, Magnesia, Urnab, Aleppo, and various other places in the interior. Trebizond was dreadfully visited a year ago, and now the disease has returned with such violence as to drive almost every body from the city that had the means of fleeing. It has just begun its ravages at Smyrna, where it is to be feared it will be particularly severe. As I have intimated, this scourge of the human race is moving westward. It will doubtless by and by be heard of from France and England, and then it will cross the Atlantic, as before, to perform its direful mission in America.

My principal object in introducing the subject into this letter is to communicate some facts concerning its treatment, which have been learned by experience in this part of the world, and which though they may not be new to professional men in America, may tend to corroborate what they have already observed and heard on the subject, while those of your readers who are not versed in medical science, may have their minds quieted somewhat, in knowing that there are precautions which, under God, will in most cases secure safety, even in the midst of the greatest exposures.

The Asiatic cholera, which when fairly seated is one of the most unmanageable of all diseases,—despising all human art and skill, and mocking all the assiduities of friendship in almost all cases, begins with a mild diarrhea, which in that stage is most readily cured. True, where the cholera is raging we are continually hearing of persons who arose well in the morning, and are in their graves before night; and it is not to be doubted that there are some cases in which the first attack of the disease is the collapse, from which recovery is rare. But I can say with truth that in every instance, of these sudden deaths of cholera, in which I have been able to investigate the circumstances, I have found that the individual had been laboring under diarrhea for some days previous. Generally, this is so slight as not to be much noticed; it is attended with no pains, and no sickness of stomach, perhaps, and gives the person no particular inconvenience. But it is this very diarrhea which is insidiously preparing the system for the most dreadful onset of disease. Whenever the cholera is prevailing in any place, it should be a rule in every instance, to stop even the slightest diarrhea immediately. For this we have a remedy always at hand. Opium, in some form or other, must be used immediately, and without fear. In the form of laudanum, perhaps it may be used most conveniently.—At such times it should be found in every house; and the master of the family should give the strictest injunction to every inmate of his house, to give immediate notice if attacked with diarrhea. In mild cases six drops of laudanum for an adult will be sufficient to check the disease. The dose should be repeated every four hours, until the diarrhea is stopped. This is a most important direction. In severe cases of diarrhea, a larger dose must be used, and the dose may be increased indefinitely without the least injury, so long as the effect of checking the diarrhea is not produced. I have been called to prescribe in a great multitude of cases of cholera, in this incipient stage, and I have found every one of them to yield to this medicine. The prescription is one which our good brother Doctor Smith, left with his brethren in Turkey in anticipation of the cholera, when he was returning to America; and by the blessing of God I do believe it has saved thousands of lives. Our native brethren in Nicomedea and Broosa having been instructed on the subject by Dr. Smith, have been exceedingly useful as instruments of checking the disease in a great multitude of cases. Many even of their worst enemies among the Americans have flocked to them for this medicine, and having proved its virtues have become their best friends.

I have used with the best effects, in many severe cases, when there was much pain, and tendency to cramps, and coldness of extremities, a mixture of equal parts of Laudanum, Tincture of Rhubarb and Tincture of Camphor. Of this, eighteen drops may be given for an adult at a dose in mild cases, to be increased according to circumstances. Of all epidemic or contagious diseases none excites more general alarm, than the malignant cholera, and yet I know of none that gives such timely premonitions of its approach, and that is so perfectly under human control, (so to speak) as this, in this early stage.

Of course, when there is a tendency to diarrhea in cholera times, the strictest attention should be paid to diet, and fruits and crude vegetables should be carefully avoided. Wherever the cholera prevails, it has been found that most people are easily inclined to bowel complaints, and this is an indication that the diet of people generally should be regulated accordingly. A sudden change from a generous to a low diet in such circumstances has been found quite injurious. A person who is well should continue to eat very much as he has been accustomed to, except that most people, eat too much, as a general rule, and except that fruits and certain vegetables which at other times would be harmless, under the cholera atmosphere, are apt to produce diarrhea.

I will close my communication, by giving

many that have come under my own observation, to illustrate what I have said above. I was awakened one night about midnight by two of my own children—one 15 and the other 13 years of age.—They had both been suddenly attacked with diarrhea and vomiting, accompanied with the severest pains, amounting almost to cramps in the stomach. The cholera was prevailing around, and, of course, I had the greatest reason for apprehension that this was a sudden attack of this disease. I administered immediately full doses of the mixture mentioned above, repeating it every two hours as long as the symptoms continued urgent. I gave also the oil of pepper-mint, and repeatedly applied the spirit of Camphor, with friction, to the region of the stomach. The next day they were both well again, excepting of course some debility from the preceding night's attack.—They had both eaten freely the day before of a dish of string beans, and I remarked that each upward evacuation of the stomach, brought with it some of those beans, in precisely the same state in which they had been eaten twelve hours before.

A European merchant of my acquaintance residing in Galata, arose one morning, and took a sea bath, as he was accustomed to do. He then attended to various matters of business, which required him to walk several miles back and forth in this city. He returned to his lodgings quite ill, sometime in the forenoon, and before night of the same day he was a corpse, having died of a most violent attack of cholera! This case was reported as one of death almost on the very first attack, but I ascertained, on inquiry, that this individual had been suffering with diarrhea for eight or ten days previous!

A Protestant American was very violently attacked one night, with what his physician called "the most awful case of cholera he had ever witnessed." He died within twenty-four hours! The facts concerning the case however are these. He had had a similar attack two or three weeks previous, and had been cured, by the blessing of God on the remedies mentioned above. The day before his second attack, while he was still weak from the first, he walked many miles and became very much fatigued, and certain circumstances had also very much agitated his mind. He ate a hearty meal in the evening, partly of beans and meat, which no doubt was the immediate cause of the attack; and after the diarrhea commenced, nothing was done to check it for several hours, and when, at last, a physician was called, it was too late!

Many who are esteemed temperate in these habits, will also fall. God designs this as his scourge upon the nations; and let it be prayer that the nations may be led thereby to repentance. Of how many sins is our own nation guilty before God!

After this, Elder Clark made regular monthly visits, and made a series of appointments. The commandant would delay until his tour was nearly finished, and then send a threatening message, that if the commandant was inclined to grant favors to these Americans secretly, but compelled to refuse all such applications officially, replied, promptly, that such a petition could not be granted. "I mean," said the wily officer, "you must not put a bell on your house and call it a church, nor suffer any person to christen your children but the priest. But if any of your friends meet at your house, talk about religion, say your prayers, and worship God, you shall not be molested; provided you continue, as you now are, un bon Catholique." He knew their sentiments and practices; for when not acting officially, he had repeatedly conversed with Mr. Musick about his religious notions. He knew that as Baptists they could dispense with the rite of infant baptism, and could find their way to the place of meeting without the "sound of the church-going bell."

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